Meaning of Islam/Muslim and Iman/Mumin

"Iman" can refer to asl al iman and it can mean perfection of iman
"mu'min" is a title that only refers to someone who has sufficent iman to hold such a title, if it's acompanied with "mu'min Haqqa" then it means the mumin has much iman or complete iman.

Perfection of Iman:
Loving Allah and His prophet more than anything else
Loving and Hating for the sake of Allah

Sweetness of Iman:
(1) That Allah and His Messenger are, in his sight, dearer than anything other than them, (2) that one loves a servant of Allah for His sake only, (3) and that the very thought of Kufr and Shirk gives one the feeling of being thrown away into the fire.

Iman:

When the quality of something is so little inside a person, his title changed.

For example, the sleeping are called "dead" even though they're not really dead, but they resemble the dead more than the living at that point. So they are alive, but their title is the title of the dead.

A couragous man, in a moment of cowardice, loses the title of courage at that moment. But he can't be called a coward either if he isn't generally a coward..

Similarly, the Zaani, the thief, etc. In the moment in which they commit the major sin, have very little iman inside them, and so they aren't called mu'mineen at that point. But since they aren't in the kufr area, they are called fussaaq/evil doers, zaani, saareq, etc as iman is so little inside them that they no longer can hold that title. Once they stop what they're doing, their iman returns and they hold the title of mumineen.

If they die during such a major sin, they die without holding the title of mumineen, and they die as fusaaq. However they still have aslul iman, they didn't die as mushrikeen and so Allaah will eventually forgive them because Allah forgives all sins except shirk. The sahabah didn't know this before the aya about forgiveness was sent down, so they thought those who died as fusaaq would be in hell for certain despite their iman in Allah and the last day.

After the ayah, they neither affirmed Jannah nor Hell for the dead fasiq.

However we know from another hadith that everyone who had iman will eventually be forgiven, even though the sahabi was bewildered at this info.

Proof:

Al awzai said about the one who is mentioned in the hadith "He is not a mu'min while he commits zina": that he is a munafiq while he is doing it, but not a munafiq kafir.
أن يكونَ بذلك مُنافِقًا نِفاقَ مَعصيةٍ لا نِفاقَ كُفرٍ، ويُعْزى هذا الرَّأيُ إلى الأوزاعيِّ .

Imam Ahmad said That the one who drinks, has zina, etc isn't called "mu'min" but he is called a "muslim":

بن حنبلٍ القَوْلَ بأنَّ مرتكِبَ الكبيرةِ ليس مؤمنًا، فقال: (من أتى هذه الأربعةَ: الزِّنا، والسَّرِقةَ، وشُرْبَ الخمرِ، والنَّهبةَ التي يرفع النَّاسُ فيها أبصارَهم إليه،
قهنَّ؛ فهو مُسْلِم، ولا أُسَمِّيه مؤمنًا، ومن أتى دون الكبائرِ نُسَمِّيه مُؤمنًا ناقِصَ الإيمانِ)
صر المَرْوزيُّ تعليقًا على كلام أحمد: (صاحِبُ هذا القَوْلِ يقولُ: لَمَّا نفى عنه النبيُّ صلَّى اللهُ عليه وسلَّم الإيمانَ، نَفَيتُه عنه كما نفاه عنه الرَّسولُ صلَّى اللهُ عليه
لم ينفِه إلَّا عن صاحِبِ كبيرةٍ، وإلا فالمُؤمِنُ الذي يفعل الصَّغيرةَ هي مكفَّرةٌ عنه بفِعْلِه للحَسَناتِ واجتنابِه للكبائرِ، لكنَّه ناقِصُ الإيمانِ عَمَّن اجتنب

One can have traces of something in him, without being characterized by it.
If he has a lot of it in him, he may be characterized by it.
If that something enters the asl of his iman (the essence of imaan), then his iman is charaterized by it.

One can have traces of nifaq in him, without being called a munafiq

If all characteristics of nifaq are within him, he is called a munafiq.

If nifaq enters his tawheed, he becomes a kaafir munafiq.

And the same thing with Fisq, jaahiliyah, kufr and shirk.

If he says something racist, he has jaahiliyah in him. If he's always racist, he's a jaahil. If jaahiliyah enters his taweheed and he sees white mushrikeen as superior than black muwahideen , he's a kaafir

If she is unthankful to her husband, or he is unthankful to the one who taught him how to throw arrows, they have kufr (unthankfulness) in them. If kufr enters their tawheed (by worshipping other than Allah), they're kuffar.

If shirk enters their ibadah (riyaa') then they have shirk in them, if shirk enters their tawheed they're mushrikeen.

Iman and The title "Mu'min"

Evidence that when the prophet pbuh says not a mumin then he really means "mumin" as a title:

he was asked if a believer can be a miser and he said yes, but when he was asked if he can be a liar he said no. This means that a mumin can hold the title of a mumin despite being a coward and a miser, but he cannot hold it while being a liar.

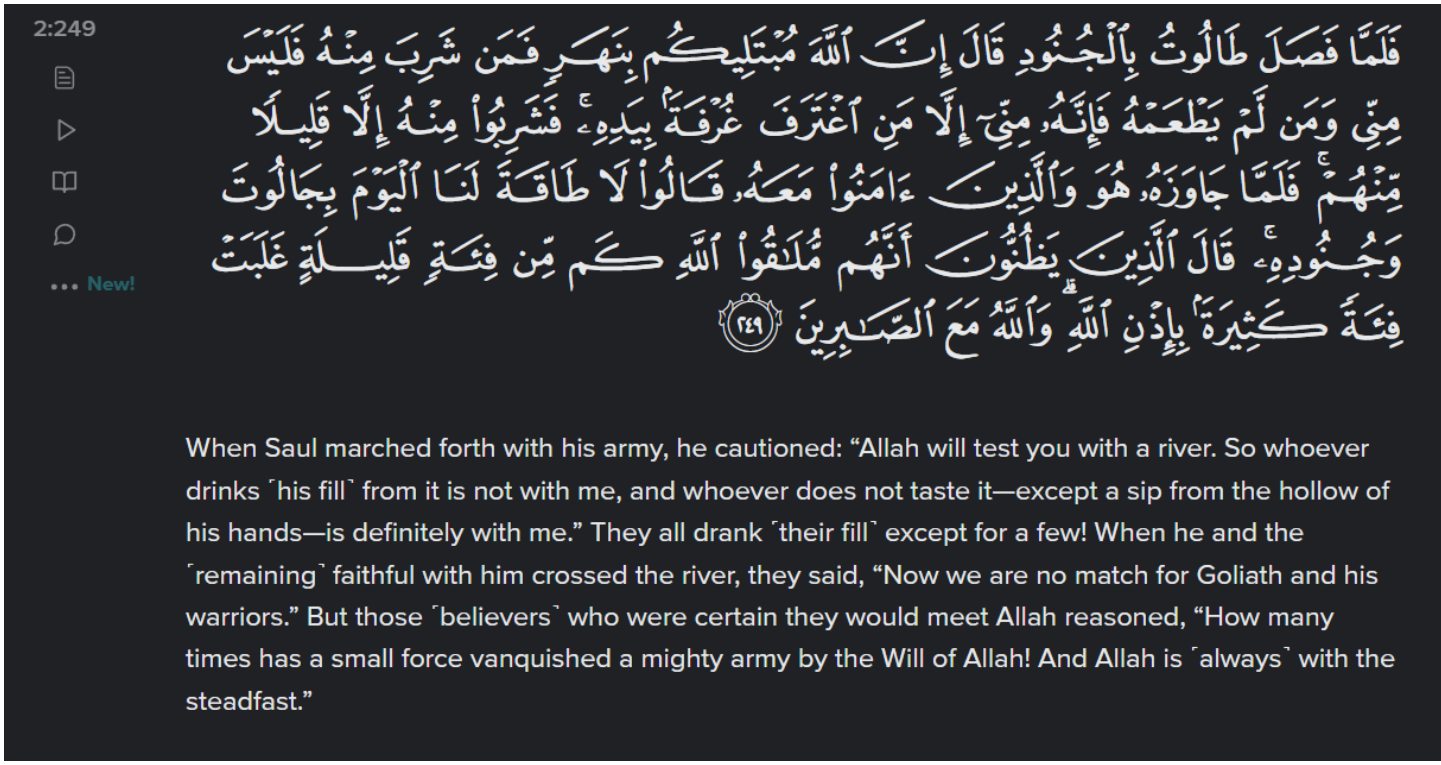
When one isn't a mumin then one isn't a mumin. It's that simple. Wether it's due to not making the prophet pbuh a Hakam or due to being a general liar. They both die as fussaaq, the difference is that the liar might believe in Tawheed and uphold it, so he is a muslim muwahid despite not being a mumin. while the one who didn't make the prophet pbuh a Hakam doesn't uphold tawheed and therefore isn't a muslim. Allah will therefore eventually forgive the liar who upheld tawheed. But not accepting the prophet pbuh as a Hakam (judge) and instead referring to judges that judge based on other than sharia is kufr.

When the prophet pbuh says only a mu'min enters Jannah, it means immediately or at any rate it depends on Allaahs forgiveness. So the one who dies as a faasiq will be in Hell, but evetually he will enter Jannah despite being from the people of hell. But Allah may yet forgive the faasiq without punishing him first.

For example the one who kills himself is not a mu'min, but he has iman in Allah of course, so he will be from ahlul naar (for a time) if not forgiven from the start. But eventually Allah will forgive him. The evidence is the one who killed himself and even the one who stole from the war booty, and both of them the prophet pbuh said about them they are from ahlul naar. Yet a sahabi who was sick and made hijra to Madina then killed himself, he was forgiven.
As for the hadith that says "mukhaladun filnaar" then this must mean in the case where Allah doesn't forgive, in which case one wasen't a muwahid due to istihlal or losing hope in Allah etc.

When it is said "does not believe in Allah" (not a mumin billaah) then THAT's a kaafir non-mumin. But if it's only "not a mumin" then it may mean no iman in him or it can mean very little iman in him, and it is known that inside a person there can be as little as an atom's weight of imaan, which by necessity in itself must hold the 5 pillars of islam and 6 pillars of iman.

Sura tawba shows that "mni/from us" means from mumineen


2:249
فَلَمَّا فَصَلَ طَالُوتُ بِٱلْجُنُودِ قَالَ إِنَّ ٱللَّهَ مُبْتَلِيكُم بِنَهَرٍ فَمَن شَرِبَ مِنْهُ فَلَيْسَ
مِنِّي وَمَن لَّمْ يَطْعَمْهُ فَإِنَّهُۥ مِنِّيٓ إِلَّا مَنِ ٱغْتَرَفَ غُرْفَةًۢ بِيَدِهِۦ فَشَرِبُوا۟ مِنْهُ إِلَّا قَلِيلًا
مِّنْهُمْ فَلَمَّا جَاوَزَهُۥ هُوَ وَٱلَّذِينَ ءَامَنُوا۟ مَعَهُۥ قَالُوا۟ لَا طَاقَةَ لَنَا ٱلْيَوْمَ بِجَالُوتَ
وَجُنُودِهِۦ قَالَ ٱلَّذِينَ يَظُنُّونَ أَنَّهُم مُّلَٰقُوا۟ ٱللَّهِ كَم مِّن فِئَةٍ قَلِيلَةٍ غَلَبَتْ
فِئَةً كَثِيرَةًۢ بِإِذْنِ ٱللَّهِ وَٱللَّهُ مَعَ ٱلصَّٰبِرِينَ ٢٤٩
New!
When Saul marched forth with his army, he cautioned: “Allah will test you with a river. So whoever drinks ˹his fill˺ from it is not with me, and whoever does not taste it—except a sip from the hollow of his hands—is definitely with me.” They all drank ˹their fill˺ except for a few! When he and the ˹remaining˺ faithful with him crossed the river, they said, “Now we are no match for Goliath and his warriors.” But those ˹believers˺ who were certain they would meet Allah reasoned, “How many times has a small force vanquished a mighty army by the Will of Allah! And Allah is ˹always˺ with the steadfast.”

This aya is excellent in describing Iman and understanding the speech of Allah and His prophets.
"mn sharib mnh" (whoever drinks from it) means those who drink a certain amount of it! Those who drank very little of it, such as a sip from the hands, they are not categorized as the drinkers of the river due to the little amount they sipped.

Only those who had a certain amount were no longer "From Talut". Meaning, not holders of the title "mumineen".

So when Talut and the mumineen continued after that, they (the mumineen with Talut) said after they became few "Now we are no match for Jalut and his soldiers". But those who were "certain of meeting Allaah" meaning, the truer mumineen who have a higher faith, that many a time has a little group overcome a larger group with the permission of Allaah. And THIS is the a very high level of imaan, like the iman of Abu Bakr r.a after the death of the prophet pbuh and the arabs became apostates and wanted to attack Madinah, when Abu Bakr r.a refused to send back the army that the prophet pbuh sent forth to the romans before his death, even though the peninsula reverted to kufr and was threatening Madinah. This is the mumin who truly sees things behind the illusion, his eyesight is his tawaqqul on Allah.

Proof in Tafseer tabari of this ayah:

5736- حدثنا بشر بن معاذ قال، حدثنا يزيد قال، حدثنا سعيد, عن قتادة: " فلما جاوزه هو والذين آمنوا معه قالوا لا طاقة لنا اليوم بجالوت وجنوده قال الذين يظنون أنهم ملاقو الله كم من فئة قليلة غلبت فئة كثيرة بإذن الله والله مع الصابرين "، ويكون [والله] المؤمنون بعضهم أفضل جدا وعزما من بعض, وهم مؤمنون كلهم. (28)

5438- حدثني يونس قال، أخبرنا ابن وهب قال، قال ابن زيد: الذين لم يأخذوا الغرفة أقوى من الذين أخذوا, وهم الذين قالوا : " كم من فئة قليلة غلبت فئة كثيرة بإذن الله والله مع الصابرين ".

ويجب على القول الذي روي عن البراء بن عازب: أنه لم يجاوز النهر مع طالوت &; 5-352 &; إلا عدة أصحاب بدر- أن يكون كلا الفريقين اللذين وصفهما الله بما وصفهما به، أمرهما على نحو ما قال فيهما قتادة وابن زيد.

وأما تأويل قوله: " قال الذين يظنون أنهم ملاقو الله "، فإنه يعني: قال الذين يعلمون ويستيقنون أنهم ملاقو الله. (30)

5739- حدثني موسى قال، حدثنا عمرو قال، حدثنا أسباط, عن السدي" قال الذين يظنون أنهم ملاقو الله "، الذين يستيقنون.

* * *

From this we conclude again:

Things, including people, are like a vessel and they gain the title of whatever is mostly inside it. So the sleeper has more in common with the dead than the living, and therefore is called "dead" even though he still has life in him.

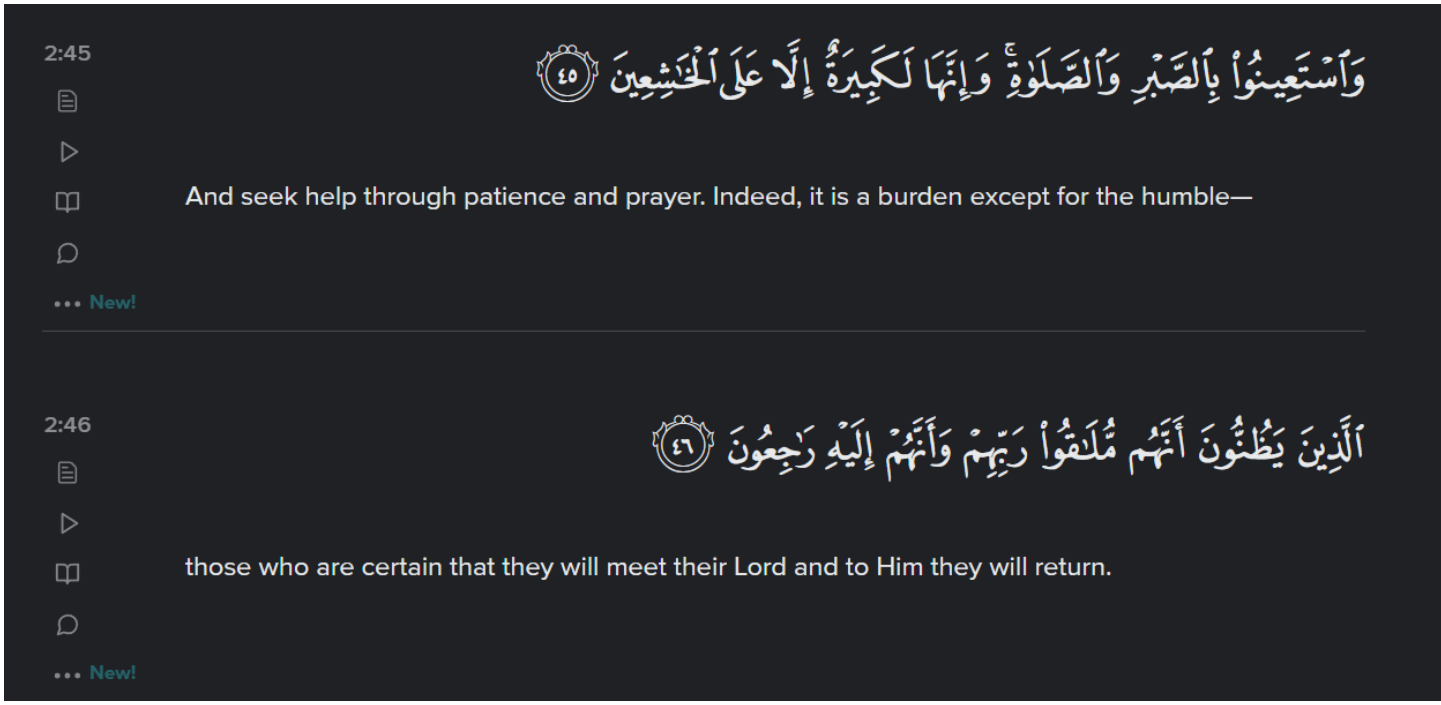
The Muwahid sinner is a Mu'min due to the amount of iman inside him, unless he is blameworthy of major sins, in which case he is described as a faasiq, not a mu'min even if there's an atom weight of iman in him.

So "not from me" is a muslim on the outside AND on the inside, but not a mumin. And from among the mumineen there are "mumin Haqqa", truer believers who have a higher level of iman than regular mumineen.

Loving Allah and His prophet more than anything else is perfection of faith "Iman Haqqa", but not an essential part of it.
See the Hadiths that say "he is not a mumin until he loves me more than his family"
But then there are the hadiths that are more detailed and say "...perfect his faith" , also hadith about Umar r.a

And so it is generally, whoever is mostly like the mushrikeen is one of them, whoever is mostly like the muslims is one of us, whatever land is mostly upon haqq is upon haqq, whatever land is mostly upon baatil is upon baatil, whatever group is mostly upon haqq is upon haqq, etc.

Note that some interpretate the aya about Talut and his men that Taluts men who drank from the river were kuffar munafiqeen, due to the aya saying "those who are certain they will meet their Lord". But this aya is also about those of higher iman vs lower iman, not necesarilly about the kuffar. See for example here, also in sura Baqara:



"illa alal alkhaash3een" in this aya means "those who are mumineen haqqa" meaning truer in iman than those who have a hard time praying.

856- حدثني يحيى بن أبي طالب, قال: أخبرنا ابن يزيد, قال: أخبرنا جويبر, عن الضحاك, في قوله: (وإنها لكبيرة إلا على الخاشعين) قال: إنها لثقيلة. (116)

* * *

857- وحدثني المثنى, قال: حدثنا آدم العسقلاني, قال: حدثنا أبو جعفر, عن الربيع, عن أبي العالية في قوله: (إلا على الخاشعين) قال: يعني الخائفين.

858- وحدثني محمد بن عمرو, قال: حدثنا أبو عاصم, قال: حدثنا سفيان, عن جابر, عن مجاهد: (إلا على الخاشعين) قال: المؤمنين حقا. (117)

859- وحدثني المثنى قال: حدثنا أبو حذيفة, قال: حدثنا شبل, عن ابن أبي نجيح, عن مجاهد, مثله.

860- وحدثني يونس بن عبد الأعلى, قال: أخبرنا ابن وهب, قال: قال ابن زيد: الخشوع: الخوف والخشية لله. وقرأ قول الله: خَاشِعِينَ مِنَ الذُّلِّ [الشورى: 45] قال: قد أذلهم الخوف الذي نـزل بهم, وخشعوا له.

* * *

يَخرُجُ الرَّجُلُ من الإيمانِ إلى الإسلامِ، فإن تاب رجع إلى الإيمانِ، ولا يُخرِجُه من الإسلامِ إلَّا الشِّركُ باللهِ العظيمِ، أو يَرُدُّ فَريضةً مِن فرائِضِ اللهِ جاحِدًا لها، فإن تَرَكَها تهاوُنًا بها وكَسَلًا كان في مشيئةِ اللهِ؛ إن شاء عَذَّبه، وإن شاء عفا عنه

حدثنا أحمد بن منيع حدثنا عبيدة بن حميد عن الأعمش عن أبي صالح عن أبي هريرة قال قال رسول الله صلى الله عليه وسلم لا يزني الزاني حين يزني وهو مؤمن ولا يسرق السارق حين يسرق وهو مؤمن ولكن التوبة معروضة وفي الباب عن ابن عباس وعائشة وعبد الله بن أبي أوفى قال أبو عيسى حديث أبي هريرة حديث حسن صحيح غريب من هذا الوجه وقد روي عن أبي هريرة عن النبي صلى الله عليه وسلم قال إذا زنى العبد خرج منه الإيمان فكان فوق رأسه كالظلة فإذا خرج من ذلك العمل عاد إليه الإيمان وقد روي عن أبي جعفر محمد بن علي أنه قال في هذا خرج من الإيمان إلى الإسلام وقد روي من غير وجه عن النبي صلى الله عليه وسلم أنه قال في الزنا والسرقة من أصاب من ذلك شيئا فأقيم عليه الحد فهو كفارة ذنبه ومن أصاب من ذلك شيئا فستر الله عليه فهو إلى الله إن شاء عذبه يوم القيامة وإن شاء غفر له روى ذلك علي بن أبي طالب وعبادة بن الصامت وخزيمة بن ثابت عن النبي صلى الله عليه وسلم

قال البخاري في صحيحه : وقال ابن عباس : ينزع عنه نور الإيمان في الزنا . قال الحافظ : وصله أبو بكر بن أبي شيبة في كتاب الإيمان من طريق عثمان بن أبي صفية قال : كان ابن عباس يدعو غلمانه غلاما غلاما فيقول ألا أزوجك ، ما عبد يزني إلا نزع الله منه نور الإيمان.

- ثلاثٌ من أصلِ الإيمانِ: الكَفُّ عمَّن قال: لا إلهَ إلَّا اللهُ، ولا نُكفِّرُه بذنبٍ، ولا نُخرِجُه مِن الإسلامِ بعملٍ، والجهادُ ماضٍ منذُ بعَثَني اللهُ إلى أنْ يُقاتِلَ آخِرُ أُمَّتي الدَّجَّالَ، لا يُبطِلُه جَورُ جائرٍ، ولا عدلُ عادلٍ، والإيمانُ بالأقدارِ.

الراوي : أنس بن مالك | المحدث : شعيب الأرناؤوط | المصدر : تخريج سنن أبي داود
الصفحة أو الرقم : 2532 | خلاصة حكم المحدث : حسن لغيره

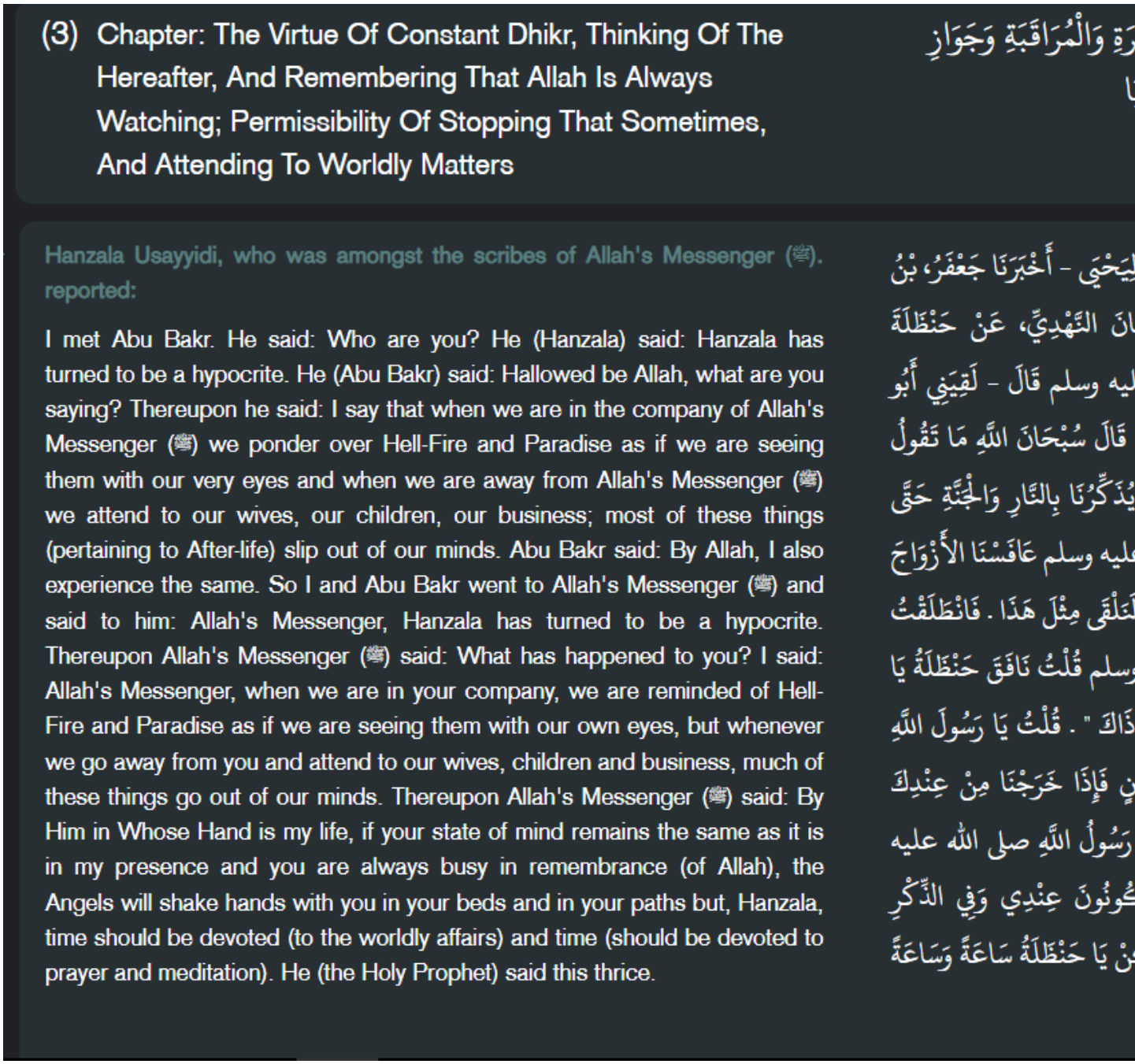
- ثلاثٌ من أصلِ الإيمانِ الْكفُّ عمَّن قالَ لا إلَهَ إلَّا اللَّهُ ولا نُكفِّرُهُ بذنبٍ ولا نخرِجُهُ منَ الإسلامِ بعملٍ والجِهادُ ماضٍ منذُ بعثَني اللَّهُ إلى أن يقاتِلَ آخرُ أمَّتي الدَّجَّالَ لا يبطلُهُ جورُ جائرٍ ولا عدلُ عادلٍ والإيمانُ بالأقدارِ

الراوي : أنس بن مالك | المحدث : الألباني | المصدر : ضعيف أبي داود
الصفحة أو الرقم : 2532 | خلاصة حكم المحدث : ضعيف | أحاديث مشابهة | الصحيح البديل
التخريج : أخرجه أبو داود (2532) واللفظ له، وأبو يعلى (4312)، والبيهقي (18947) باختلاف يسير.

There is major and minor hypocricy:

Having the 4 traits means minor hypocricy, also called "nifaq al 3aml" according to Al-Tirmidhi in his commentary of said hadith.

Al-Hasan Al-Basri; he said: Hypocrisy is of two types: hypocrisy of action, and hypocrisy of denial.)



(3) Chapter: The Virtue Of Constant Dhikr, Thinking Of The Hereafter, And Remembering That Allah Is Always Watching; Permissibility Of Stopping That Sometimes, And Attending To Worldly Matters

Hanzala Usayyidi, who was amongst the scribes of Allah's Messenger (ﷺ). reported:

I met Abu Bakr. He said: Who are you? He (Hanzala) said: Hanzala has turned to be a hypocrite. He (Abu Bakr) said: Hallowed be Allah, what are you saying? Thereupon he said: I say that when we are in the company of Allah's Messenger (ﷺ) we ponder over Hell-Fire and Paradise as if we are seeing them with our very eyes and when we are away from Allah's Messenger (ﷺ) we attend to our wives, our children, our business; most of these things (pertaining to After-life) slip out of our minds. Abu Bakr said: By Allah, I also experience the same. So I and Abu Bakr went to Allah's Messenger (ﷺ) and said to him: Allah's Messenger, Hanzala has turned to be a hypocrite. Thereupon Allah's Messenger (ﷺ) said: What has happened to you? I said: Allah's Messenger, when we are in your company, we are reminded of Hell-Fire and Paradise as if we are seeing them with our own eyes, but whenever we go away from you and attend to our wives, children and business, much of these things go out of our minds. Thereupon Allah's Messenger (ﷺ) said: By Him in Whose Hand is my life, if your state of mind remains the same as it is in my presence and you are always busy in remembrance (of Allah), the Angels will shake hands with you in your beds and in your paths but, Hanzala, time should be devoted (to the worldly affairs) and time (should be devoted to prayer and meditation). He (the Holy Prophet) said this thrice.

One should be scared of both minor and major nifaq, like Umar r.a asking Hudhayfah if he was among the list of major hypocrites in Madinah. Without ever being in doubt about iman, but because one doesn't know if in the next second or minute or hour or at the time of death one may fall into kufr, or that ones

islam won't be accepted if one died right now due to a kufri thing one has said or done without being aware of it, such as having mocked the religion by joking about it and so on.

Practical non-kufri hypocricy includes praying Asr late and fast, lying/breaking oaths/promises7covenants,

The title "Munafiq" is for anyone who either is a munafiq kuffar, or is a show-off in Quran memorization, or completes the 4 charachteristics of a munafiq, or prays at the end of the time and fast, however one shouldn't call a muslim a munafiq even if he is a munafiq similar to how we don't call an unthankfull person a kaafir etc.

(The believer is marked with all the characteristics except treachery and lying).

On the authority of Aisha, may Allah be pleased with her, on the authority of the Prophet, may Allah bless him and grant him peace, who said: ((The most hated of men to Allah is the stubborn opponent.)) Ibn Rajab said: (If a man has the ability, when arguing - whether his dispute is in religion or in this world - to support falsehood, and to make the listener think that it is the truth, and to weaken the truth, and to present it in the form of falsehood; then that is one of the ugliest forbidden things, and one of the most evil traits of hypocrisy.)

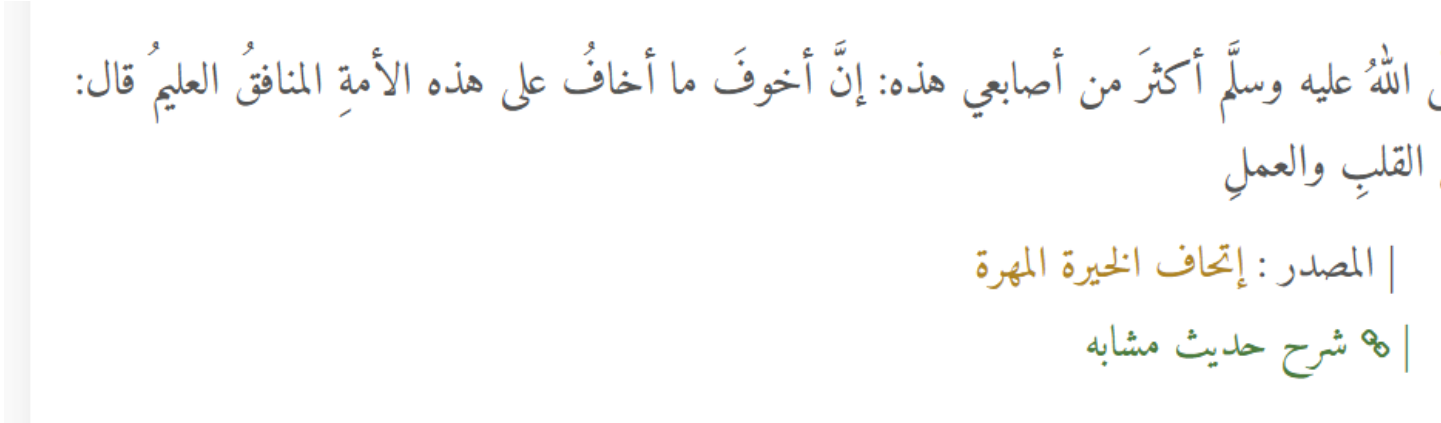
Not participating with the Muslim in the conquest and jihad in the way of Allah, or talking to himself about it with longing and desire; because it is inconceivable for the believer to live his life without wishing or looking forward to jihad in the way of Allah, and the Messenger of Allah, may Allah bless him and grant him peace, has informed us that the one who is deprived of that has a branch of hypocrisy.

Suspicion, seeking out faults and mistakes, backbiting, and exposing faults; On the authority of Abu Barzah al-Aslami, who said: The Messenger of Allah, may Allah bless him and grant him peace, said: "O people who have believed with their tongues, but faith has not entered their hearts, do not backbite the Muslims, and do not pursue their faults; for whoever pursues their faults, Allah will pursue his faults, and whoever Allah pursues his faults, He will disgrace him in his home."

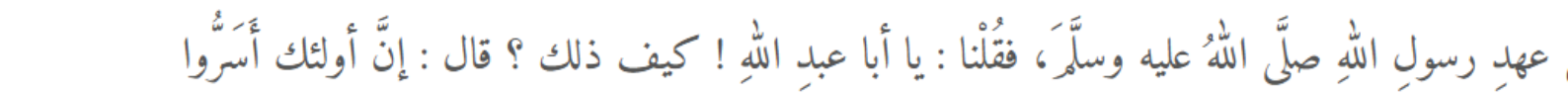
Much talk and little action is also nifaq

So it seems one can be a Mu'min (title) and have a characteristic of hypocricy, cowardice annd stinginess, except for the characteristic of lying and betrayal.

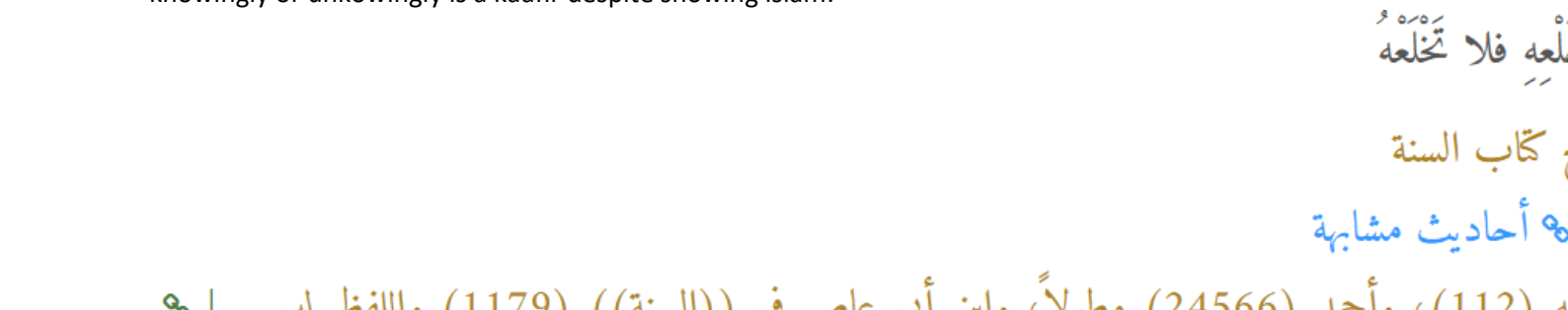
But the one who fulfills most characteristics of Nifaq shouldn't be called a munafiq similar to one who fulfills traits of minor shirk, jaahiliyah, etc. "ya mushrik". One can call them munafiqeen in general terms however, such as saying the 3aalim who teaches people but doesn't practice is a munafiq:



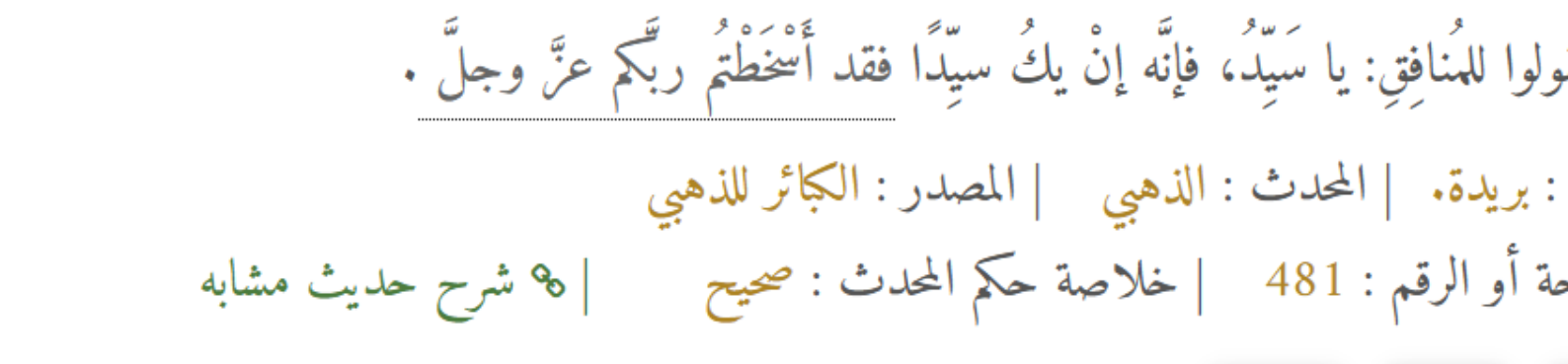
There are still munafiqeen today who are worse than those during the sahabah, for they show their nifaq/kufr openly despite calling themselves muslim:



The khawarij kuffar who killed uthman r.a were also called munafiqeen, therefore a Munafiq is a kaafir who knowingly or unkowingly is a kaafir despite showing islam:



Do not show authority to a munafiq/kaifr by saying Ya seedi, Master, mester, chef, etc.:



Being a munafiq or fasiq can easily become kufr due to their weak iman, only the mumineen won't follow the dajjal when he arrives at madinah:

: يَومُ الخَلَاصِ، وما يَومُ الخَلَاصِ؟ يَومُ الخَلَاصِ، وما يَومُ الخَلَاصِ؟ [يَومُ الخَلَاصِ، وما يَومُ
جَّالُ، فيَصعَدُ أُحُدًا [فينظُرُ المدينةَ]، فيقولُ لأصحابِه: أترَونَ هذا القَصرَ الأبيضَ؟ هذا مَسجِدُ أحمدَ،
ةَ الجُرُفِ، فيَضرِبُ رِواقَه، ثم تَرجُفُ المدينةُ ثَلاثَ رَجَفاتٍ، فلا يَبقى مُنافِقٌ، ولا مُنافِقَةٌ، ولا

الزوائد

جال الصحيح | شرح حديث مشابه

One should only call people who openly sin Fussaaq if anything at all, but not Munafiqeen but one can say you have comitted nifaq (nafaqtu).

Similarly, one should not call a muslim munafiq or kafir og mushrik because the asl for such terms is major kufr, however a muslim can still be a munafiq or a mushrik or a kaafir in the lesser sense.

Islam

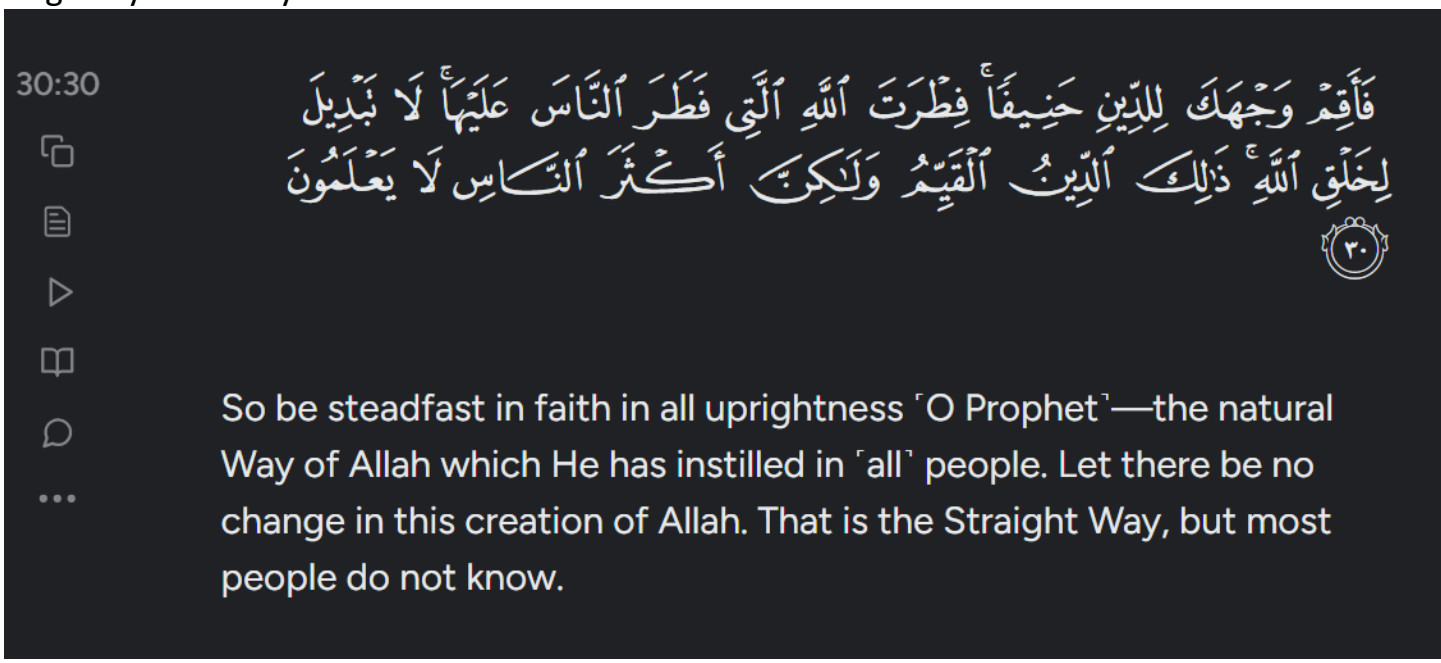
The Human:

Understanding the human and the history of human nature will give one a better understanding about religion. For the very reason we are upon this earth is due to the test, the "Amanah" that we agreed upon. A test which, if we succeed we will be rewarded by Allah but if we fail we will be punished by Allah. It is a test that even the heavens and the mountains refused to bear out of fear of failing, but the human accepted it out of oppression against himself and ignorance, for taking such a risk. And on the day of judgement, the losers will wish they were dirt, for that would have protected them from such a punishment. And indeed the most wise among humans will wish they were dirt even while they are alive such as Umar r.a, because they have realzied that such a great risk was never worth it. Fearing Allah, Taqwa, will open ones eyes to this truth.
But Allah had written that all of this should happen and we must submit to this truth, and Allah has given us an escape route that will lead us to salvation and to the ultimate reward. A perfect way of life that will protect us from the harms of the world and give us success inside it and in the hereafter, the perfect religion - Islam. And from the ultimate mercy of Allaah, Allah has given us a natural disposition towards this religion and so we are born with this natural inclanation - the fitrah. Then, whoever was wirtten to be misguided will eventually steer himself away from it and whoever was written to be guided will be guided towards it no matter how much outside pressure there is for one thing or the other.

Fitrah:
Everybody is born with a set of natural inclanations that he naturally feels. For example, everyone "feels" that there is something wrong about stealing, torturing, hating ones own parents, and so on. This is called the fitrah. Tawheed is part of the fitrah, and everyone born feels that there is a Creator behind everything and that worship only belongs to the ultimate Creator.
Purity is also part of the fitrah, humans are inclined towards cleaniless. This is why in Islam, part of the practices of fitrah is circumcision, shaving pubic area, clipping nails and cutting moustaches short.

When you know that the fitrah of the human is to be a muwahid, and to be clean, and to uphold family ties, and NOT to seek shirk, lust for the same gender, changing

ones gender, hating ones parents, being filthy, etc. Then you will realize that even though the ghuraba among the populations are the muwahideen, it is truly the mushrikeen who have stranged from the path/road that the human was upon originally. Allah says:



Religion: Al-Deen:

الدين: العقيدة والملة، وهو في تفسيره: ابن عاشور فإن الدين هو: ما شرعه الله لعباده من عقائد وأحكام، قال معلومات وعقائد يعتقدها المرء فتجري أعماله على مقتضاها، فلذلك سمي دينا، لأن أصل معنى الدين المعاملة والجزاء. اهـ

فالدِّين في اللغة، يطلق على عدة معانٍ:

الملك، والسلطان، كما في قوله تعالى: {يوسف:76}، أي: في ملكه، وسلطانه. مَا كَانَ لِيَأْخُذَ أَخَاهُ فِي دِينِ الْمَلِكِ الأول:

الطريقة، كما في قوله تعالى: {الكافرون:6}. لَكُمْ دِينُكُمْ وَلِيَ دِينِ الثاني:

الحكم، كما في قوله تعالى: {الأنفال:39}. وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةٌ وَيَكُونَ الدِّينُ كُلُّهُ لِلَّهِ الثالث:

القانون الذي ارتضاه الله لعباده، كما في قوله تعالى: {الشورى:13}. شَرَعَ لَكُمْ مِنَ الدِّينِ مَا وَصَّى بِهِ نُوحًا وَالَّذِي أَوْحَيْنَا إِلَيْكَ الرابع:

الخامس: الذل، والخضوع، يقال: دان لفلان، أي: خضع له، وذلّ.

يوم الجزاء، كما في قوله تعالى: {الفاتحة:4}، أي: يوم الجزاء. مَالِكِ يَوْمِ الدِّينِ السادس:

واصطلاحًا هو: ما شرعه الله لعباده من أحكام.

والله أعلم.

Islam:
Islam is the religion that Allaah chose for humanity. Essentially, Islam means submission to Allah. There is no better word to describe the perfect religion than Islam. It is submitting onesself to his Creator, and by doing so, submitting all truths to Allah and judging by it. So whatever Allah says and does, then that is the truth and that is right. Then, the creation might obey or disobey however they want, but as long as they stay within the religion of islam they will remain muslim. And they stay within it by staying within its 5 pillars that Allaah choose for it: Bearing witness that only Allaah has the right to be worshipped, denying worship to anyone else. And that Muhammad pbuh is the final messenger of Allaah who gave us the complete message that he was brought with from Allaah. And to pray 5 daily prayers, paying zakat, fasting ramadan and perfoming Hajj.
No matter how much a person sins, he must never become arrogant enough to deny anything from islam. By denying any aspect of the Creator or about what He has revealed, they have essentially gone against Islam, they have not submitted to Allah rather they have revolted and so they are no longer muslim.

Following Islam therefore is the truth and it is the road to salvation. Islam is the road that Allah chose for the believers, at the end of the road is the Qur'an that calls to stay upon the road, above it is Allahs monitor inside everybody's heart who, when someone is about to commit a sin (go sideways from the road of Islam) tells him Woe to you do not upon the door.
The taghut is the one who stands on every side of that road, calling the traveller to stray. To come and have a look here and there, until when he looks, to step outside the road and into the sideroad, and what started as a curiosity, as a footstep of shaytan, ends up with the traveller becoming lost in the endless wilderness of different side-roads surrounding the straight path. And even then, Allah calls the human to get back on the straight path, so whoemver Allahs mercy reaches, he will find his way back into the straight path. As for those who never get back, they are the deaf and blind who will never end up turning to the caller of truth before it is too late, because they are more attracted to the call of evil. When the road of truth and the road of falsehood is shown to them, they choose the road of falsehood. When the road of submission to Allah and the road of submitting to ones own whims and desires is shown to them, they chose the road of whims and desires.

Following ones whims and desires is an evil, but it does not throw one outside the road of islam unless it touches the very essence of islam, the 5 pillars, then it becomes kufr. And then one is outside the fold of islam.

In a hadith the prophet pbuh said that whoever only worships Allah disbelieves in taghut, his wealth and blood is haram. ويكفر بالطاغوت، حرمة ماله ودمه

And whenever a sahabi asked him to behead a munafiq he would say "no perhaps he's still praying" meaning Islam is really simple in this regard: only the one who publicly denies Islam is to be takfeered.

We know that The 5 pillars are an absolute necessity for tawheed because

1)The last ones to exit hell did pray as they will have marks of prayer upon their foreheads, hands etc., meaning that the worst muslim did still pray, meaning that those who did not pray are not muslim.

2)The last Muslims on the day of judgement will know salah as they will be praying qiyam layl during the last night on earth.

3)When Umar ra asked Abu Bakr how he could fight muwahideen (ahlul Shahadah), Abu Bakr ra told him that there's no difference between Salah and zakat in this regard, and umar ra knew that salah is necessary to be Muslim.

4) The sahabah said so.

-Some muslims say that not praying out of laziness isn't kufr, and that as long as a person prays sometimes he is still a muslim and will be wirtten among those who pray. But the more correct opinion is that he is not a muslim when he doesn't pray, but returns to islam when he does pray. Because a sahabi told a man who prayed in a wrong manner "if you were to die like this you would die as a kaafir".

-Not paying zakat despite having the wealth to do so is kufr. And not intending to make hajj in ones lifetime despite having the wealth to do so is also kufr.
-Since the prophet pbuh told us what to do as kaffarah for breaking the fast (meaning, a person who was fasting broke it) it means breaking the fast out of weakness isn't kufr. But not intending to fast a day in the first place is kufr.

Of course, it is only La ilaha illa Allah that we are born with, while the rest of the 5 pillars are known only through the message. Therefore, if a human stayed true to his fitrah, he will still be a monotheist and he is excused for not practicing the rest fo the pillars since he hasen't heard of them. Only once he knows them (due to them being common knowledge in ones land, or through a reliable source) will he become a kafir if he doesn't follow them.
Furthermore, since we are born with complete understanding of La ilaha illa Allah, we are obliged to know that those who worship other than Allah, that they of course do not fulfill the words of La ilaha illa Allah. But we are not born with complete understanding of the rest of the pillars, therefore

we are excused if we do not know that someone who doesn't pray 5 times a day is a kaafir, because such knowledge comes from the message of islam. But if that is also common knowledge or he knows this through a reliable source, then he must of course agree with the judgement of Allah and know that a person who wilfully doesn't pray is a kaafir until he returns to prayer.

Conclusion:

Someone who is born upon the fitrah and stays true to the fitrah without having heard about Islam or a prophet, is still a Muwahid. And if he witnesses that Muhammad pbuh is the messenger of Allaah but he knows nothing else of islam, then he is a muslim. And once he knows the rest of the 5 pillars, then he must fulfill them also if he has the means to, otherwise he is outside the fold of the religion of islam.

Now, it is important to understand that Islam requires complete submission for all of the 5 pillars. In other words, everything that falls within the words of La ilaha illa Allah, Muhammadan Rasul Allah, one must submit completely to it. And from La ilaha illa Allah is submission to everything that Allah has revealed to us and/or given to us in our fitrah. We believe in it completely, meaning we have complete faith in it. So our **practice** of islam will avail us nothing without the correct belief within islam. Otherwise, we are munafiqeen, showing everythign that a muslim must show such as Salah, while inside we have rejected beliefs of Islam. To have the correct belief means having the correct iman. Just like Islam has 5 pillars, Iman has 6 pillars: Belief in Allaah, belief in the angels of Allaah, the books of Allaah, in the messengers of Allaah, in the day of judgement and in the Divine Decree of Allaah.

1) Belief in Allaah includes:

Knowing God with His innate attributes, including: life, that He is above everything (Al-Uluw) , hearing, sight, knowledge, strength, ability, creation, divine decree , will, glory, and beauty And majesty, generosity, sustenance, dominion, greatness, mercy, and wisdom, and that He The Giver of Life, the Giver of Death, the Rich, the source of faith, the Forgiver. No one forgives sins except Him, and He does not take as allies anyone other than those who believe in Him, and He is the Answerer of supplications. We were created to supplicate and turn to Him, and that He is the Truth and light that guides by His light whomsoever He wills, and that He, His Majesty, is a thing, (and from the ahadeeth we learn He created adam a.s in His image, He has a face and hands and feet is upon His Throne however He wishes, and when He sits upon His Throne a beautiful sound is heard like the sound of a new saddle when one sits on it), and His speech is a part of Him, and a light from Him, and nothing from Him is created, and He is the One God with His attributes, Who created us with monotheism and knowledge of Him.

2) Belief in the angels of Allaah is believing that they are the servants and slaves of Allaah and do not disobey Allaah. We do not believe about them except that which Allaah has revealed to us unlike the jews who claim they are female daughters of Allaah. May Allah curse them for their lies, they say sons are superior than daughters and become depressed when they are given daughters while ascribing to Allaah that which they hate for themselves. To Allaah belongs all perfection.

3) We believe in all the books of Allaah that Allaah has revealed be they the injil or torah or the Qur'an. We believe in all of it that has come from Allaah. Unlike the christians and jews who only want to believe what was revealed to them while disbelieving in what came after them such as the Qur'an. While they change the words that were revealed to them beforehand.

4) We believe in all the messengers of Allaah unlike the kuffar who disbelieve in the messengers who came after them, or in the messengers who did not come from among their group, or in the messengers who weren't sent with that which agrees with the whims and desires of the mushrikeen.

5) We believe in the day of judgement and everything about it that has been proven to come from Allaah and His prophet pbuh, such as everyone will be held accoutnable. No one will be wronged, and that we all will witness it.

6) And we believe in the Divine Decree and everything that has been revealed about it from Allaah. Such as, that all that has happened and will happen is written in the great Tablet, and that everything will happen according to Allaahs will and what Allaah had it written on the Tablet (Al Lawh al Mahfuz) and that the minor qadr that is with the angels can change, meaning that something that would've happened to us can change i.e due to our dua, but that all of that is already preserved in the greater tablet, Al Lawh al Mahfuz.
And everything that Allaah has decreed is good, and Allaah is the Creator of everything, our actions and our thoughts, and Allaahs creation of everything is good, and it is also good that Allaah has created evil things, but the evil things themselves are bad, and our actions can also be bad. So everything good that we do comes from Allaah, and everything bad that we do is from us even though Allaah has creeated it also. So only goodness is ascribed to Allaah and evil is only ascribed to creation. And **KNOWING** this is from our humble submission to Allaah, and it is not allowed to delve deeper into such matters beyond what was revealed to us, and we are not required to understand everything rather we must submit to it.

Iman

Iman:

When you know what is required to believe and say and do to be a Muslim, then know that Islam and Iman can also be in degrees, starting with the minimum requirements that you know. Beyond that, one can attain a higher level of imaan by being more sincere about Allah than other muslims who only fulfill the minimum requirements of Islam.
The more sincere about Allaah, the more that sincerity (ikhlaas) will show in a person. Until he attains a high enough degree of faith where he will be called faithful (mu'min). So a Muslim is a mumin in the sense that he believes in Allah, but he is not necesarily a mu'min in title because his level of faith is not great enough.
So as long as ones sincerity meets the basic requirements, then one has fulfilled the requirements of being a muslim muwahid. Beyond that, if one is sincere enough, then ones higher level of sincerity will be witnessed in ones self and speech and action, and one will become of higher rank such as the rank of a mu'min or even hgiher, of a muhsin.

If ones sincerity is so low that it doesn't meet the minimum requirements, such as not believing that Allaah is above us or not believing in the day of judgement, then one is a kaafir.
And anyone who publicly says he wants to be a muslim without really believing in the religion then we don't accept his testimony of faith and he is not accepted as a muslim.

So a person who enters islam motived mainly by dunya such as greed or due to marriage, he must still be accepted as a muslim as long as he believes in Islam even if he was motivated by materialism. After that however, his faith may grow until he will be recorded as a mu'min and beyond that even as a muhsin.

Titles and their conditions:

So every title has its basic meaning as well as a higher level. For example a muslim who only fulfills the basic requirements (i,e the 5 pillars of islam) is of course also a believer (mumin) and a muttaqi etc. In the sense that he does believe in Allah, and he has taqwa enough not to commit major kufr. But he can still be a faasiq in the sense that he commits other major sins without being a major fasiq who commits kufr.

Allaah accepts deeds from us accordingly.
For the kaafir, no good deed is accepted, so he has no share of the goodness from the hereafter.
As for the muslim faasiq, his tawheed is accepted, but beyond that it is not. That is because Allaah says that Allaah only accepts from the mutaqeen. So if a muslim has taqwa enough not to commit shirk, then his tawheed is accepted. But if he otherwise lacks taqwa and commits major sins, then his other good deeds may be rendered to nothing in the hereafter due to his major sin that he has not repented from.

Likewise it can be said that Allah only accepts good deeds in akhira from a mu'min. Again, if with mu'min it is meant the basic muslim mu'min mutaqi who only fulfills the minimum then his tawheed is accepted and it will save him sooner or later from the punishment of the hereafter, and Allah may even forgive his major sins without punishment.

And if these titles are meant in their major forms, then such a mu'min mutaqi etc. will have his deeds accepted due to their higher level of goodness whereas others may have them rejected due to their fisq.
Allah accepts religion only if its free from shirk, and Allah accepts deeds only if their free from the shirk of riya, and Allah accepts dua only if we ourselves are free from the dirt of major sins, so that someone who makes dua but his drink and food and clothign are haram, Allah will not answer him. And if we are in a group which includes fussaaq, Allah may not answer us and so on.

Iman is in levels and Has over 70 branches, the highest is La ilaha illa Allah, the lowest is removing that which injures from the road. Modesty is also part of faith.

Examples of titles used in hadith:
-**The Nobles** are those who know the Qur'an by heart and pray at night
-**The Mujahid** is he who practices jihadul nafs
-**The Muhajjir** is he who leaves transgressions and sins.
-"The muslim is he from whose tongue and hands The muslims are safe." This is an example of someoen who has a high level of Islam.

-**The believer (mu'min)** is he who is trusted with peoples lives and property.
taqwa is his nobility
the deen is his noble decent
good character is his manliness
the bold one fights for the sake of combat to meet Allah

-**From the high level of iman** is to Love Allah and his messenger more than anything else, and only to love people based upon that.
-And to Hate kufr like hating being thrown into Hell

-Visible signs of the mu'min from the outside:
Dies with sweat on eyebrows/forehead
2 or more muslims speak well of his good qualities after he has died
Visits Masjid frequently
Is a sheep herder
Good deeds please him and bad deeds displease him.
His Visions/ru2ya/dreams become true
Is truthful
Takes care of Taharra (is half of iman)
Has Haya (is part of faith)
Wears old clothes
Has good intuition/firasah
Sign of a mu'min is that he eats little/with one intenstine, the

kafir eats with 7 intestines.
The mu'min who prays in congregation for 40 days, catching the first
takbeer (adhan) will be protected from fire and nifaq.
Good behaviour and knowledge of religion, both of these two in combination can only be found in a mu'min-

Characteristics of the mumin with high level of iman is also:
-Has husn AlDhann with Allah
-Has sudden unspeakable evil thoughts that he is against
-The most perfect mu'min is the one with best akhlaq, and those who are best to their wives.
-Is consistent in his good actions
-Has sabr with the evil people that he mixes with, as opposed to the mu'min who leaves people and thus has it easier by not mixing with them.
-Doesn't curse indivduals, as frequent cursing is a sign one is cursed himself.

When he falls into sin, he repents, like a moving plant in the wind.
Can't be envious
Can be a coward and **MAYBE** a miser but not a liar
Can't be a mu'min while spying into secrets and exposes them nor reviling nor harming muslims.

Other attributiosn of a mu'min:
Must not call a hypocrite or innovator with a title of
chief/respect, for that is undermining religion.
Is kind to his neighbour,
Shows hospitality to guests
Speaks good or remains silent.
Shuns that which doesn't concern him.
Wears old clothes out of modesty
Doesn't take part of a dispute when he doesn't know if it's true or false.
Doesn't make false accusations
Doesn't stand in the way of Allahs punishment being carried out.
Doesnt use foul language.
Doesn't nurish himself from that which is haram.
When his relatives cut the ties of kinship, he maintains it.
Wishes that everyone would believe and it grieves him that people
do not believe.
Puts his trust in Allah even when the matter seems impossible.
When he is hit by a catastrophe, Allah guides his heart towards
knowing that it is only a test and that Allah is ever Watchful
Fears Allah more than their mortal enemies
Is attracted towards iman and hates rebeliousness, sinfulness,
lying and kufr. Such are the Rashidun (Rightly guided)
Prioritizes the opinion of the prophet pbuh more than his own,
even if his own opinion is based upon his zeal for religion.

Doesn't call a muslim something that the muslim doesn't like to hear such as a bad nickname, an insult for something that the muslim already repented from, or even worse, an accusation such as munafiq/fasiq/kafir.
Strives against the mushrikeen/ahlul bid'a in action, speech and heart.
The mu'min doesn't honour someone from ahlul bid'a by praising him, inviting him, etc. for that is assisting in undermining islam (but not kufr)
The mumin views other mumins as part of a blocks of a building, each supporting another.
The mu'min must visit a muslim when he is sick, attend his funeral, accept invitations, and greet with salam when he meets him, say yar7amuk Allah when he sneezes, and be sincere to him wether absent or present.
A mu'min doesn't curse muslims.
A mu'min is consistant in Wudu.
A mu'min doesn't fall for the same trap twice.
A mu'min must be the mirror of a mu'min, correcting him whenever he sees the other do a mistake.
A mu'min doesn't vow something he doesn't possess, or bring himself in a situation he can't overcome.
Does not use assassination/Doesn't assasinate (except against mushrikin, maybe it means assasination where a person won't return alive)

Should hasten to break the fast, for the jews delay it
Should not delay Maghrib prayer
Should not hate a believing woman, instead he should remember her good sides.
Should try to earn a halal livelihood
Should not make an offer or a marriage proposal while that of his muslim brother is pending until the other muslim withdraws it.
A mu'min should make religion easier for other muslims, such as not telling them strange hadiths that may cause them to doubt, or causing difficulty to wives so they shouldn't turn to sin, and give much wealth to weak muslims so they will be attracted to religion more.
A mu'min should only speak about what he knows, otherwise say Allah knows best, and this saying is part of knowledge.
A mu'min should not lie to children nor in jest.
A mu'min should not speak louldly to Allah or make zikr loudly or dua loudly.
A mu'min should not pray for death before it comes to him.
A mu'min should not curse any one person or any thing. (but one should make curse upon kuffar in general)
The mu'min should stop it when he hears someone backbite another mu'min.

One should testify that the man whom he sees frequenting the masjid
is a mu'min, because Allah says mosques are visited only by those
who believe in Allah and the last day.
One should not call someone who repented from zina, zaani, or repented from stealing, thief. Or repented from kufr, munafiq etc.
And whoever doesn't stop such name-calling, then he belongs to Al-zalimoon (the wrongdoers).
The mu'min should not say "if only i had done this and that" but
should say Qaddar Allah wa ma sha' Fa3al.
The mu'min should let his daugther marry when she is 12, for any
guilt after that is upon him (if she falls into mistakes due to not having been married by then, it is upon him).
The mu'min shouldn't frighten a muslim.

Among the things Allah has described the mu'mineen with in the Qur'an:

-Not prevent women from re-marrying their ex-husbands if they
come to an honorable agreement after the iddah period.

-Not demand miracles from Allah without good reason, i.e
"Send us food/money from heaven" for Allah has made a way for that
in the dunya.

-Doesn't conceal what Allah created in your wombs (to women)

-Will fear Allah more than the disbelievers
-Doesn't despair of victory over the mushrikeen if he truly believes
the prophets promise.

-Repents from backbiting and ridiculing and defaming other muslims
-Seeks to please Allah and his messenger over pleasing creation

One can have traces of something in him, without being characterized by it.
If he has a lot of it in him, he may be characterized by it.
If that something etners the asl of his iman, then his iman is charaterized by it.

One can have traces of nifaq in him, without being called a munafiq

If all characteristics of nifaq are within him, he called a munafiq.

If nifaq enters his tawheed, he becomes a kaafir.

And the same thing with Fisq, jaahiliyah, kufr and shirk.

If he he says something racist, he has jaahiliyah in him. If he's always racist, he's a jaahil. If jaahiliyah enters his taweheed and he sees whites as superior than blacks, he's a kaafir

If she is unthankful to her husband, or he is unthankful to the one who taught him how to throw arrows, they have kufr in them. If kufr enters their tawheed, they're kuffar.

If shirk enters their ibadah (riya) then they have shirk in them, if shirk enters their tawheed they're mushrikeen.

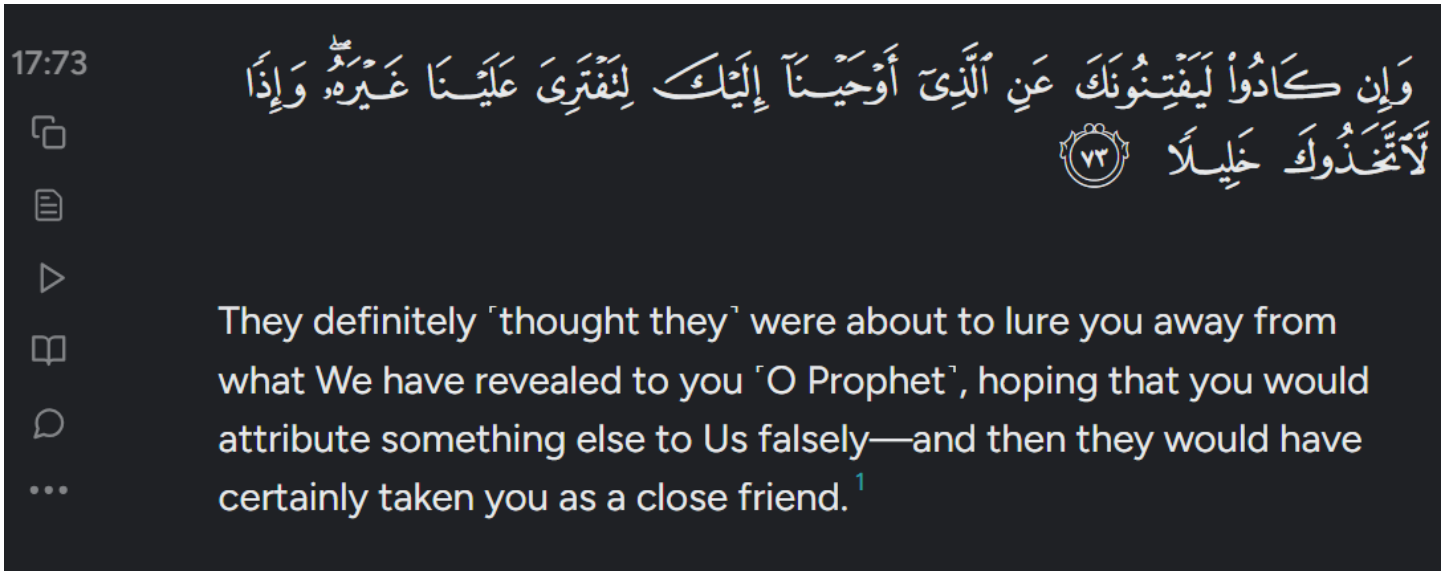
Good deeds

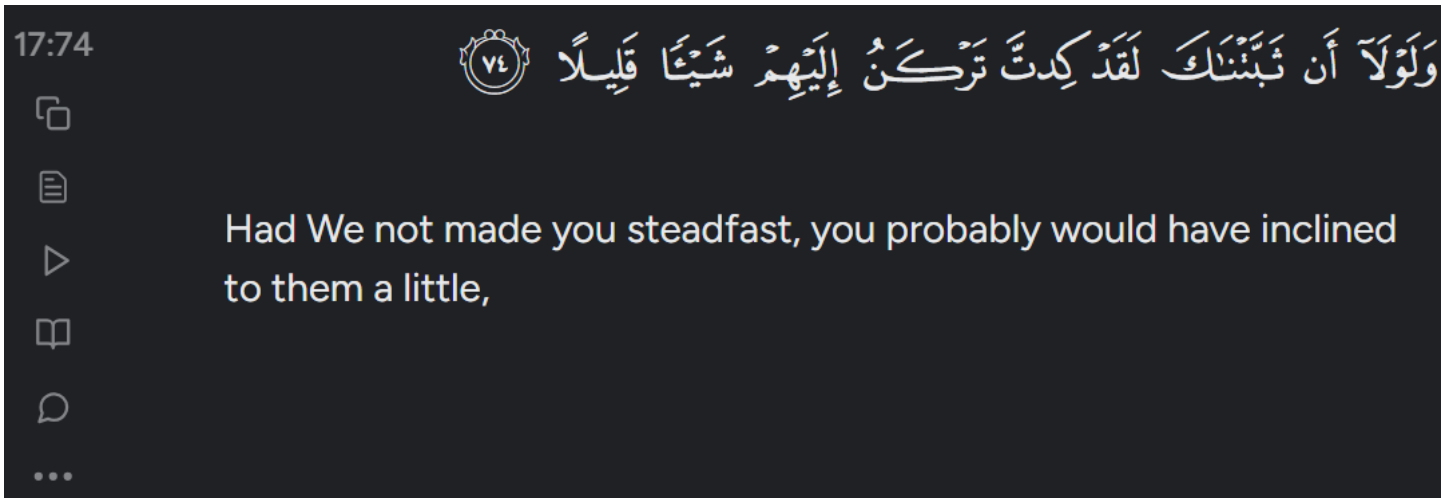
Following are good deeds in Islam. In order for a deed to be accepted and rewarded in the hereafer one must be a muslim. If one isn't a muslim, one may be rewarded for it in this life but not in the hereafter. And even as a muslim, many deeds may not be accepted from him if he is a faasiq. For example, Allah does not accept the deeds of a muslim who refuses to make hijrah to live among actual muslims, thereby putting himself and his religion in danger by choosing to live among the mushrikeen.
However one will still die as a muslim if he was able to practice the pillars of islam while living among the mushrikeen. However he won't be a mu'min but he will be a faasiq for not having done hijrah.
If the mushrikeen however prevent him from practicing the pillars of islam, and he is able to leave them and join the muslims but he still won't leave, then he is no longer a muslim. A deed not being accepted doesn't always mean that one isn't a muslim. For ones tawheed may still be accepted.

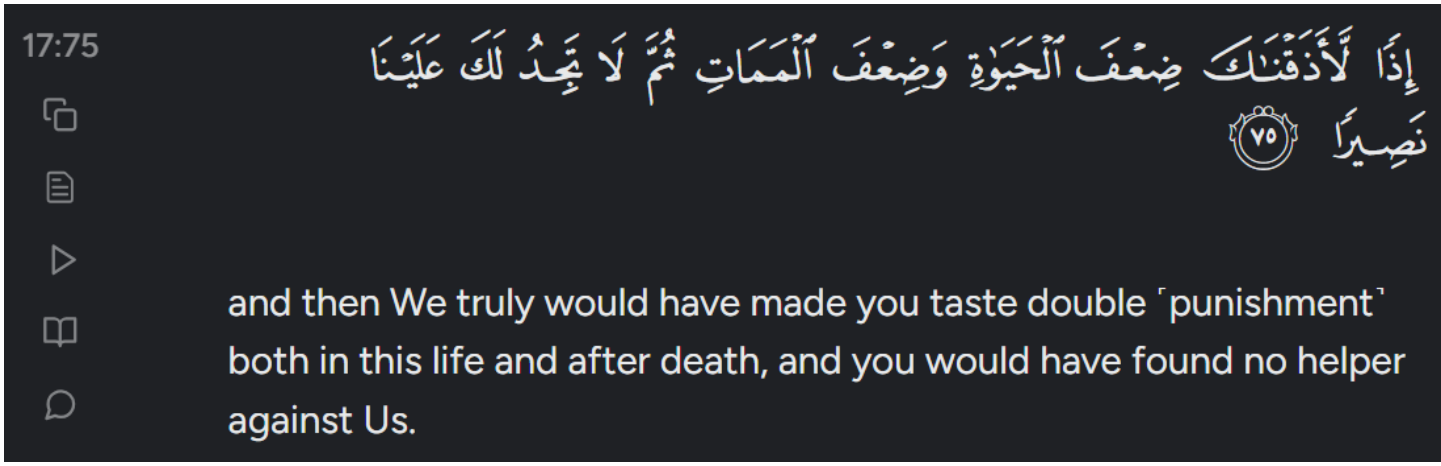
So a sin against Islam may prevent our deeds from being accepted by Allah, and sinning against tawheed will prevent our religion to be accepted by Allah. Similarly, shirk in tawheed will also make Allah reject our religion no matter how little shirk is done, as long as it's major shirk. Similarly, minor shirk in deeds will mean Allah won't accept our deed. Minor shirk here means riya', to do an act of worship for Allah but also so that people will think highly of us. Allah won't accept that deed even if it's very little riya'.

Regarding deeds done with riya':
On the authority of Abu Hurayrah (may Allah be pleased with him), who said that the Messenger of Allah (:dias (ﷺ
Allah (glorified and exalted be He) said: I am so self-sufficient that I am in no need of having an associate. Thus he who does an action for someone else's sake as well as Mine will have that action renounced by Me to him whom he associated with Me

Regarding even a little of major shirk entereing ones Islam/shirk in tawheed:


17:73
وَإِن كَادُوا۟ لَيَفْتِنُونَكَ عَنِ ٱلَّذِىٓ أَوْحَيْنَآ إِلَيْكَ لِتَفْتَرِىَ عَلَيْنَا غَيْرَهُۥ ۖ وَإِذًا لَّٱتَّخَذُوكَ خَلِيلًا ٧٣
They definitely ˹thought they˺ were about to lure you away from what We have revealed to you ˹O Prophet˺, hoping that you would attribute something else to Us falsely—and then they would have certainly taken you as a close friend.[1]


17:74
وَلَوْلَآ أَن ثَبَّتْنَٰكَ لَقَدْ كِدتَّ تَرْكَنُ إِلَيْهِمْ شَيْـًٔا قَلِيلًا ٧٤
Had We not made you steadfast, you probably would have inclined to them a little,


17:75
إِذًا لَّأَذَقْنَٰكَ ضِعْفَ ٱلْحَيَوٰةِ وَضِعْفَ ٱلْمَمَاتِ ثُمَّ لَا تَجِدُ لَكَ عَلَيْنَا نَصِيرًا ٧٥
and then We truly would have made you taste double ˹punishment˺ both in this life and after death, and you would have found no helper against Us.

Here Allah says that even if the prophet pbuh had followed them just a little bit, he would have lost his religion entirely.

List of obligations, starting with most important ones:

Testimony of Faith (La ilaha illa Allah, Muhammad rasool Allaah)
Establishing Prayer (Salah)
Giving Zakat
Fasting during Ramadan
Performing Hajj

Other obligations and great actions, in no particular order:

All the acts whose abandoning incurs sinfulness fall into the category of religious obligations, such as dutifulness to parents, maintaining ties of kinship, truthfulness in speech, fulfilling trusts, some cases of enjoining good and forbidding evil, and others. Similarly, all the acts whose committing incurs sinfulness, then abandoning them falls into the category of religious obligations as well, such as abandoning killing, unlawful sexual intercourse, consuming Riba (usurious interest), witchcraft, devouring orphans' wealth, consuming alcohol, eating the flesh of dead animals or pork or any other forbidden food, cheating, oppressing people, arrogance, conceit, etc., in addition to abandoning the opposites of the obligations listed above, such as undutifulness to parents, severing ties of kinship, lying, betrayal of trust, and neglecting the obligatory cases of enjoining good and forbidding evil.
These are just few examples. In general, it is sufficient for the Muslim to fulfil the religious commands that he has knowledge of, while having the intention of complying with what he lacks knowledge of once he comes to know about it. This is in addition to seeking religious knowledge through which he can learn the commands of the Sharee'ah and its boundaries.

Showing kindness and obedience to one's parents as long as it does not conflict with Islamic teachings.
Upholding truthfulness in all interactions and transactions.
Fulfilling Promises and Trusts

Expressing gratitude to Allah for His blessings and favors.

Pursuing knowledge, particularly knowledge that aids in understanding the faith.
Making du'a regularly for oneself and others.
Avoiding Major Sins

Upholding modesty in dress and behavior in accordance with Islamic teachings.

Fulfilling the obligations and rights of spouses within marriage.

Treating neighbors with kindness and respect, upholding their rights.

Steering clear of any form of interest-based transactions.

Upholding good manners, patience, and humility in all interactions.

Striving to improve oneself and overcome personal shortcomings.

Encouraging Others to Do Good and forbidding evil.

Avoiding Gossip and Backbiting

Supporting the Needy

Adhering to the Islamic laws of inheritance as outlined in the Qur'an.

It is from the excellence in the religion of Islam that one has husn aldhann with Allah. And to leave that which doesn't concern him. This follows the principle that the best muslim is the one who has the best character.

Focuses most of his good deeds/energy on:
Tawheed/Shahadah, then
Quran recitation during Salah, then
Quran recitation at other times, then
Zikr, then
Sadaqah, then
Fasting, then
Hajj, then
Jhad

The best salah is the one where one stands in long silence of humility. The best part of the night is towards the end of the darkest part of the night. And the best actions are those who are consistent.

Recitation of Quran and remembering death can clear a heart that has become rusty from sin.

The more sincere a Muslim is about Allaah, the more he will excell in the above.

List of Sunnah:

Sunnah prayers:

Engaging in voluntary prayers, both before and after the obligatory prayers, such as:
2 Rak'ahs before Fajr
4 Rak'ahs before Dhuhr
2 Rak'ahs after Dhuhr
2 Rak'ahs after Maghrib
2 Rak'ahs after Isha
Engaging in Nafl Prayers

Additional voluntary prayers recommended at various times:
Tahajjud (Night Prayer) - Performed in the last third of the night.

Duha Prayer - Mid-morning prayer, usually between sunrise and before Dhuhr.

Salat al-Witr - An odd-numbered prayer prayed after the Isha prayer.
Reciting the Qur'an Regularly
Additional fasting

Regular recitation and reflection on the Qur'an to enhance understanding.
Making Du’a (Supplication)

Offering additional charity beyond the obligatory Zakat.

Using the right hand for eating and drinking with 3 fingers
Breaking the Fast with Dates

Initiating greetings with "As-Salaamu Alaikum."

Engaging in kind actions towards others, smiling

Actively working to maintain family ties.

Making du'a and praying for those who have passed away.

Using Miswak
Eating Sunnah food
Striving to mend broken relationships.

Performing the adhan if able.